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"Man's whole education is the result of Suggestion."

VOL. IX. NO. 1. CHICAGO, JULY 1, 1902. $1.00 PER YEAR.

NATURE AND ART: THEIR ROLE IN PSYCHIC HEALING.

BY GEORGE BIESER, M. D., NEW YORK CITY.

Man is not a product of chance, but of natural processes, of biological processes. All biological processes are changes in living creatures occurring in conformity with natural laws—laws which neither grant favors nor ask for any observation or consideration by living creatures—laws which keep right on about their business, no matter whether the results of the biological processes which they determine end in health or disease, or in the death of the creature.

When biological processes (life processes) result in the normal performance of functions—*i. e.*, in the performance of functions within physiological limits, we call the general condition of the animal one of health; but when the performance of functions is such that suffering pathological lesions or death result, we call the general condition of the affected animal one of disease, or morbosity. In its broadest interpretation, by the term disease is meant that one or more of the functions of the body are either suppressed or are performed in an abnormal or morbid manner—in a manner which is not conducive or favorable for the normal growth and development of organs or for the normal exercise of necessary mental, nervous and nutritive functions.

All the faculties of the highest and best types of mankind are the result of highly developed structures, structures which are inherent, at least in rudiamentary form, in all normally born persons. The mechanism of inheritance is not the only factor responsible for the structures of the present intellectual, moral and physical types of men. Environment, whether wholesome or baneful, certainly has a great influence upon the growth and development of structures, and hence upon the character and usefulness of the faculties, good or bad, of modern men. By the recognition and use of his mental and physical capacities, man has made himself master to a high degree, not only of his environment, but also of his body. Men of strong character, by the intensity and persistence of efforts, by appreciation and application of their capacities, overcome moral indifference, ignorance, habits, baneful or useless emotions and instincts and other defects and shortcomings of modern mankind.

Man, in his present state of existence, is primarily and essentially an animal;

hence, his first and principal needs, which he shares alike with other animals, high or low, are an atmosphere which he can breathe, a temperature which he can bear, water which he can drink, and food which will nourish his body. For these life essentials primitive man had to depend upon the conditions of nature, as he found them, just as the undomesticated animals about us are doing today. Somewhere in nature these primary necessities of life are at the disposal of living creatures. But the struggle for existence has forced mankind to alter the primitive and crude animal relations which it bore to nature, the early relations of helpless reliance upon what the realm of nature chanced or chose to bestow in the way of atmospheric conditions, shelter, food, water and means of defense and offense against its enemies. Men today are safe where formerly they were in peril. That element of life which men call fate is daily becoming more and more, as our character develops, of our own making.

By slow and laborious efforts during many centuries, mankind, through the accumulation and application of knowledge of natural laws and through the development of its inherent psychic faculties, has raised itself above many of its former difficulties and has made the bestowing of the life essentials by nature less a matter of chance and geological distribution. The marvelous advance in man's knowledge of natural laws, the fruits of the practical application of this knowledge and, in consequence, the consciousness of his mastery over innumerable natural conditions, has increased the needs of modern man. In the realm of nature modern man has recognized that he has a tremendous storehouse of energy at his disposal. Man can control this energy for good or evil purposes merely by observing and complying with necessary conditions or laws of manifestation, rather than by attempting to resist natural laws by actions based upon conjecture and blind faith. The body of man itself is a storehouse of energy waiting to be liberated as active energy by mentation—psychic, neural and trophic mentation; but few persons recognize or realize this.

Nature still rules for many purposes and in many ways the course of human affairs; but, in many respects, man has so subjected nature to himself by paying due regard to the workings of natural laws that he can make his life and environment almost what he will. Modern man must study natural laws, the ways of nature, more carefully than did primitive man, because, unlike primitive man, his necessities are not limited to the primary animal needs. The desires of modern man are more numerous than those of primitive man, his ambitions and fondness of comfort are greater, his physical and intellectual tastes are more various and liable to perversions and perversities. Most of the needs of modern man were luxuries with primitive man, and only became necessities as mankind progressed. Because of his numerous wants and necessities and because greater effort on his part to supply all his wants is needed, modern man is more prone to disease, perversion and degeneration than was primitive man.

Biological sciences lead us to the conclusion that the power or capacity of an organ does not reside anywhere save in the quality of the matter of which it is composed. By quality is meant physical and psychical structure. Complexity of an organ's gross form does not necessarily

increase the quality of the matter of that organ. When an animal possesses organs, or structures, which by virtue of the mechanism of inheritance are capable of performing certain functions, which functions the animal fails to perform in a normal manner for some reason or other, not necessarily because of disease, we say that the animal's inability to compete with other animals of the same or similar order is due to *degeneration*. We commonly speak of physical, of mental and of moral degeneration as types of degeneration afflicting modern man. Whatever be the type of degeneration which afflicts a person, it is found that practically the psychical structure is at fault.

The mode of mental development seems to be connected with the exterior complexity of form of the brain and yet, into the minds of some persons with highly developed brains, few or no abstract ideas can find entrance. The actual present mental powers of some persons are not those of many other persons with less highly developed brains and nervous systems. When not due to present temporary disease, the inability of persons to exercise a high order of mental action is said to be due to degeneration, either from accidental causes or simply from lack of use of all the structures of the mental organ and its appendages to their full capacities. Degeneration, in other words, is the result of nonuse of organs, whose activities give man his various capacities. The failure to use an organ or part of an organ in a physiological manner causes atrophy of that organ or of that part of the organ not in use. "Disuse means atrophy." No axiom in Euclid is truer.

Degeneration, either mental or moral or physical, is a common predisposing cause of disease and misery. In man degeneration can be prevented or corrected by training the delinquent organs. But in the training of organs the requirements of natural laws should and must be complied with, natural laws well or obscurely known to philosophy, science and ethics; laws which, if observed and complied with, make man a master and free, and make the effects of biological processes agreeable and desired; laws whose nonobservance and disregard make him a weakling and slave, and the effects of biological processes disagreeable and feared. The prowess of modern man depends entirely upon his knowingly complying with the conditions of natural laws. The fearfulness of nature's malevolences is due in the majority of instances to the fact that the conditions for their manifestation are not known or else they are disregarded.

Because of his relatively few wants, primitive man could depend almost entirely upon nature for the development of organs and faculties and for the correction of disturbed mental and bodily functions; but civilized or enlightened man finds nature, unassisted by art, insufficient for the required development of faculties and for the correction of his many functional and organic complaints. From more than one aspect it is true that nature cures complaints, even in cases where art is called into requisition; for, in science there is no fact more firmly established than that the organism is in itself adequate to the cure of all curable diseases. Art merely makes the conditions more favorable and certain for nature in its remedial or reparative efforts. This capacity of the organism to cure its diseases and to correct its defects and shortcomings, variously called the *vis medicatrix naturae, vis vitae, vis conservatrix*

and function of reparation, contributes more to the recovery of patients than most healers are willing to admit. The *vis medicatrix* is more active and successful when unfavorable conditions for normal biological activity are replaced by favorable ones or are supplemented by the expedients used in medical art.

If what has thus far been said is true, it is evident that the interests of our patients are best subserved by efforts directed toward the establishment of conditions—psychical and physical—which favor and direct the activity of the *vis medica rix* and toward the removal of all conditions which destroy, misdirect or hamper it. No matter what system of therapeutics is employed it is the *vis medicatrix* which really does the curing, or repairing. In psychic healing all recoveries take place through biological processes which obey natural laws. If by any chemistry of the mind one system of healing can be said to be more natural than another, then the modern scientific system of Suggestive Therapeutics is probably the most natural of them all.

The fact that the organism is adequate to the cure of diseases does not justify us in standing idly by and doing nothing, nor does it justify on our part a *laissez faire policy*—let alone policy—even in the management of trifling ailments. Clinical experience shows conclusively that nature (the organism) assisted intelligently by art will accomplish a cure or a palliation of suffering sooner and with fewer sequelæ than unassisted nature. Of course, doctors vary in their views as to how this assistance to nature is best rendered. Of one fact we can rest assured, viz., that all patients, including all casts of philosophers and faddists, and even Christian Scientists (we are speaking from personal knowledge), have not the patience and necessary faith to depend unpon unassisted nature to cure them. Then again, so-called *Natur-Kur*—natural cure—is often no cure at all or is an incomplete cure which leaves the patient a semi-invalid, if not an invalid or a cripple.

While opposed to ultra-radical therapeutics, we can not advocate any system of "tinkering therapeutics" or the exclusive systems of healing taught and advertised widely as "cure-alls" by empirics and proselytes. But we can recommend highly for many complaints, especially where *reparative therapeutics* is indicated, those systems of psychic healing based upon well-known laws of psychology, physiology and environment. Rational systems of psychic healing undoubtedly benefit patients more than the exclusive or "cure-all" systems of healing, certainly more than the mystic and fake systems. However, to get the best results from psychic methods of healing the expedients employed must be applied, not only according to the dictates of reason and experience to meet indications for treatment in individual cases, but also skillfully, i. e. *secundum artem*—according to art.

According to art and *according to science* are not phrases whose meanings are synonymous. The object of science is to establish truth, to state facts, to teach the conditions of manifestation of natural laws. The significance of truisms, facts and natural laws is the province of philosophy to determine and state. Art and practice do not have for their object truisms or facts or the significance of these and of natural laws, except in so far as they give mankind pleasure and discomfort. What is true, what is false, what is pleasant, what is dreadful, what is inspiring, what is as-

tonishing, what is good and noble, what is bad and degrading, even what is ugly, terrible or destructive, are part of the means used by art, which deals with the emotions, interests and beliefs of mankind. Art may be a complement of science, or it may be its opposite. The progress of mankind was greatest during those periods in which its arts were the complement of science.

The institutions and the numerous systems of philosophy, opinion, theory, belief, doctrine, which are the outcome of man's science, metaphysics and theology, all change and pass away as time speeds by; but the arts, continually progressing in the form and number of procedures by which the qualities and ideals of man are materialized in his body through biologic processes and externalized in physical conditions of his environment through the play of physical forces, alone stay for all time. Art, in its broadest sense, is the alteration by man of natural conditions, to answer the purpose intended; hence Bacon defined Art as *"homo aditus naturae"*—man added to nature. In his arts man employs natural conditions and falsehoods to embody in material forms and in ideas all that is in any way dear or repulsive to human passions, all that is promotive or destructive of human interests, all that is augmentative or deteriorative of human beliefs.

In the art of Suggestion man employs both the real and the fictitious to arouse, augment, direct, and even to repress ideas. Passions, interests and beliefs are levers that move mankind, the well and sick alike. These powerful levers of mankind can always be controlled through skillfully embodied ideas aroused by suggestions repeated often to subjects, especially while they are in the *suggestive condition* or in cognate *receptive conditions*. The ideas suggested should produce either emotional reactions, which terminate in the subject's own body, or instinctive reactions, which go further and enter into practical relations with the exciting object, or volitional acts—all of which reactions and acts in turn affect the physiological functions of the body; therefore the production of these reactions and acts by persuasive, coercive and excitative suggestions is useful in a remedial way to prevent, palliate and cure disturbances of physiological functions, or diseases, and habits.

Psychic healers inculcate the desired ideas in their subjects, i. e., merely assist at the birth of thoughts, through some medium of expression. Psychurgeons and suggestionists should cultivate the *charm of expression*, the art of displaying their ideas in the words, attitudes, gestures, symbols and devices which best fit them. The magic of philosophical and sensory appeals in cases of sickness lies in so shaping these appeals in external forms, either in forms of motion or in forms of matter, as to make them instantly suggest to patients the desired inward conditions so vividly and imperiously as to prevent them, until after the effects of the suggested internal conditions have been actually experienced by them, from reasoning by any method except that of deduction. In this way faith, expectancy and confidence are inspired; and, because we are all creatures of habit, these factors, when once inspired in us toward any object or person, cause the inspiring object or person to play an important role in our lives.

Anybody can give suggestions to the sick, but the good effects of Suggestion upon morbid conditions are only realized when they (suggestions) are given skill-

fully. Even a thorough knowledge of the science of Suggestion does not necessarily make one an expert psychic healer. However skillful a suggestionist may be in the production of histrionic effects by suggestions and suggestive procedures, still he is sure to be a bungler in the use of Suggestion in cases of sickness, if he has no knowledge of the medical sciences. Many persons who are treated by Suggestive Therapeutics for various complaints, find that the effects of suggestions upon their abnormal and morbid physical, mental and moral conditions are nil or that they are ephemeral. In seeking the cause for these failures it will be found that lack of skill in giving suggestions and insufficient or otherwise improper treatment account for many cases. Cases which should have received psychophysiological, medical or surgical treatment, will be found to have received psychic treatment alone. The art of applying suggestions in cases of sickness with success, can only be acquired by actual practice and careful observation of biological processes, in conjunction with a thorough knowledge of medical sciences. Knowledge of anatomy, physiology, psychology, hygiene, pathology and general science is a necessary precognita for skill in the treatment of sickness by psychic methods, just as it is for skill in the treatment of sickness by medical and surgical systems of healing.

Suggestive Therapeutics, properly and skillfully applied, is rational therapeutics and is accepted as such by the progressive among the medical profession today. The signs of the times show that the medical profession is slowly discarding the senseless and useless systems of healing so much in vogue in by-gone years. The regular profession have learned that psychical and physical remedies are mere accessories that aid nature's efforts at reparation, that all remedial measures are useful if skillfully applied and that no single remedy or method of treatment can possibly do everything. Because the profession has learned the role played by nature in the cure of diseases and also what art can accomplish in the way of assisting nature in its efforts, we see doctors today employing their remedial measures in a reasonably helpful way, rather than endeavoring to divert or alter diseased conditions by senseless, forcible and too radical procedures or by procedures which operate in opposition to physiological laws. Meddlesome interference in disease is becoming less common and the *vis medicatrix* is being more relied upon, but in a watchful way. Pathology has certainly done much for Suggestive Therapeutics, as well as for other rational systems of healing, by teaching the impracticability of many of the "cure-alls" and "sure cures" that are so frequently and earnestly advocated by the ignorant, by optimistic enthusiasts and by charlatans.

A Thankless Reward.

A curious exposition of callousness and greed was recently made in a civil suit brought against a Colorado surgeon. He became interested in the case of a cripple whom he had found begging on the street, and by an operation requiring great skill removed his disability. The relatives of the cripple promptly brought suit against the physician for removing their means of support, claiming that as a cripple the youth had brought them in an average of $5 daily, while now they were compelled to support him until he could gain a means of earning his living. The judge promptly dismissed the case on hearing the presentment of the prosecution.—*Am. Jour.*

HAPPINESS.

(Continued)

S. F. MEACHAM, M. D, OAKLAND, CAL.

I have said that there was but one motive—desire, and but one desire—happiness, and three elements to happiness—individualization, self-mastery, and freedom. In a previous article I briefly considered desire, and the last one was on individualization, which I defined as the ability to stand alone. I tried to show that standing alone did not mean standing separate from all else, but doing a special work in co-operation with the rest, all together constituting one whole. I had not intended to say anything further on this topic, as it is so extensive that my only aim was simply to call attention to its importance, trusting to each reader to fill in the gap by reading for himself, but this same vastness and importance has induced me to call the attention to a few considerations, which I think of importance and not readily found discussed in the popular literature in a manner easily understood by the ordinary reader.

Space will not permit me to speak of atoms and molecules as individualized expressions of the one substance out of which I think all things have sprung. I shall content myself by saying that I believe them to be such individualized expressions, differing in degree of activity, life, and intellect, but not in kind, from any other expression of substance, no matter what we name it, whether cell, organ, man, or world. This one substance is living throughout, and no matter how much or how little of it we may be including in our consideration, it will, to the degree of its activity, manifest what we must call life, intellect and mind. In fact, the very activity of this substance is life, and all force, no matter what, is living force, not dead in the old sense of deadness. I do not wish to be understood as claiming identity of all manifestations of substance. I do not so believe, but the difference is one of degree, and *not* of kind, as was once thought. All force is living force and intelligent in some degree, but that does not mean that all force is self-conscious, as is our mental force.

The sameness is qualitative not quantitative, but this relation explains the correlation of forces as nothing else can. We can easily see how one expression of substance, if living, can correlate with any other living expression, but how force as a dead something can interchange with life, mind, and thought, is an inexplicable enigma that the mind will never solve. If the substance back of all expression is one substance, then this is a universe, and all manifestations unite into a unity and must have a qualitative resemblance, and as already said, the real difference between things, forces, etc., is one of complexity only.

So, what I shall say about cells, organs, men, and mind will apply equally to any other expression of substance. The cell is the physiological unit of organisms, that we do not ordinarily think necessary to

divide, but consider as an individualized portion of the universal substance.

Each cell has its own life and can manifest all the attributes of life. It manifests motion, force, heat, appetite, intellect, reproduction, etc., just as does the larger organism to which it belongs. In the process of growth, which takes place by organization, or the addition of greater numbers of cells, it occurs that differentiation, as we call it, takes place. This long word only means that each cell is led to do some special thing, and delegates, or perhaps leaves, other things to be done by other cells. Now, this is because each cell is fitted by its character to do some one thing better than it can do other things and in the co-operative work, or organization, other cells are attracted or developed, that are able to supplement this action so as to supply to each, what it is not doing. Remember that *each* is potentially able to do what *any* can do, but practically it does not do so. So it comes about that each cell does some one thing, and thus is an individualized member of the army constituting man.

Each cell stands alone in doing its own work, which is a work that no other cell is able to do as well, but it does not follow that it is separate and independent from the other cells. No, the more special its work becomes, the more it comes to depend on other cells for what its special work unfits it for doing, but remember that this same specialization makes its work more and more necessary to the other cells, for they are undergoing a like change as itself. You can see that a double process is going on all the time. Each cell is all the time becoming more and more independent in its special work, but at the same time more and more dependent in all else. Each cell is thus becoming more and more able to stand alone in its own work, yet more and more a dependent member of a co-operative whole.

This process of specialization is brought about by each cell doing what it can do best, following its own desires, intellect, capacity, because it wants to do so and can, and not because it is for the good of any or all others.

In order that this process of specialization may go on successfully, each cell must be able to attract to it others that are able to supply it with what it needs, and that can, in turn, utilize its capacity. This process increasing in complexity is what we mean by evolution. I wish to call your attention to the fact that each cell does what it wants to and can do, and that others are benefited because they can utilize this work and profit by it and in turn contribute of their desired work. Each individual does the best it can for all others, not by sacrificing its desires and trying to do what will be of mutual good, but by tending strictly to its own business and doing it as best it can, trusting to the attractive principle of life, the tendency to co-operative work, to organize by increasing the number of workmen that can profit by the tendencies of each, trusting this process or principle, I say, to render its efforts of use to others.

Through this same process cells unite in their efforts into what we call organs. These organs, in turn, have their individual work to do, which they alone can do well. Each organ is but a more complex cell, and all we have said of the cell will apply equally to the organ. It is common for us to speak of each organ working for the good of the others, but it does nothing of the kind. It does what it can, and other organs have grown up

around it, doing their own work, but the work done by each turns out to be of use to all. This means that a cell to be able to live in that co-operative group of cells we call an organ, must desire to do and be able to do what will be in harmony with the other cells constituting the organ. If there should be a renegade cell, or one too low in the scale, or too high in the scale, it must either develop some of its latent capacity (for remember that each cell has the potency of all the others) so as to harmonize, or it must fail as a member bf that organ. Remember though, that in developing its latent capacity it is doing what is from within, it is following its own desire, not any desire to merely please other cells. In other words, it must either learn to desire what will enable it to be in harmony, or it must get out.

These remarks, again, are equally as true of an organ as a member of the body. Each organ in following out its desires, its capacities, its intelligence, must be doing what will be profitable to the other organs of the body. If any organ should attempt to do something it did not desire to do, simply because the other organs might profit by it, it would certainly fail. How, then, it might be asked, have so many cells and organs come to co-operate successfully if each cell and organ follows its own desires? It is answered in that old expression, "birds of a feather flock together." Cells of like desires, intellects, and capacities, will, in the process of growing complexity, congregate, and as there is but one substance with millions of individualized expressions, all these expressions must be held into a unity by this one substance somewhere. The question is only when and where? The answer may be given in these terms also. As there is but one substance it follows that each portion, be it large or small, simple or complex, will have, qualitatively speaking, the same attributes that all others have, and to some degree, is able to do what any can do. And, in doing what it can do best, it learns by pain that this, or that, is not what it really wishes to do, whatever the seeming, for it desires above all else happiness, and that always means harmony. So that each cell in an organ and each organ of the body must finally desire the course that means harmony with the rest, as that alone means happiness and this it must desire.

Now, again, each man and woman is but a cell of a more complex type, and each city or community but an organ, while the earth's inhabitants is but a larger organism, or a giant man.

Here again all the remarks made about cells and organs will apply to men and women.

A man's success or failure in any one community or city does not depend on his being good or bad as we commonly use those terms, but on whether his desires and capacities are in harmony with the other members of that same community. He may be either too good or too bad, *looked at from an outside standpoint,* but keep in mind *that so far as that community is concerned,* the course that means harmony means also the course that is right. The difference between communities, people, races, and periods, like the difference between cells, is in degree and never in kind.

Right and wrong are always matters of more and less, never of different kinds, or different principles, for *the same principles* underlie all action.

The motive of all action is desire and all desire happiness, which proves in the

long run to be the direction of least resistance. But, to be happy, we must *desire* to do something, and *be able* to do something, and *actually do something* that will be valuable to the other members of the community constituting our environment, if not our immediate surroundings. But this is what I mean by individualization and you can see plainly that it is necessary to happiness. Next number we will give a few hints about self-mastery.

PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, FINDERNE, N. J.

Walking for Exercise. Walking as a form of exercise is very good when properly practiced, but it is seldom that this exercise is properly taken. Many persons claim that they take much exercise because they walk a few miles in the course of their daily business. To walk for exercise and to walk as the average person does are two very different forms of motion or action. It is a rare sight to see a person walking correctly, and it would be difficult to describe the varied incorrect gaits assumed. What is the correct form, then? To describe the motion in detail: A fairly lengthy stride should be taken, depending on the length of the limbs, and the heels should be brought to the ground lightly, the weight of the body passing immediately to the ball of the foot and a slight spring obtained by an action of the calf muscles of the lower leg. Just as the body is poised on the front part of the foot the heel of the other leg should be brought to the ground, and the weight of the body transferred to that limb, and the one just relieved should be carried forward by a free, swinging action to continue the locomotion. The body should be well poised directly above the apex of the triangle formed by the two limbs as the heel of one and the toe of the other touch the ground, with the intervening space on the ground as the base. The body should neither incline forward nor backward and should not sway. There should be no movement of the hips and shoulders and the top of the head should remain on the same plane. The most graceful walkers and those with the best carriage of the body are the peasant women of France and Italy, who are accustomed to carry ladened baskets balanced on their heads. Walking is not a matter of losing the balance by leaning forward and regaining it again by stepping out with one limb and continuing the alternation; it is a matter of definite muscular activity. The main muscles to be used are those of the lower leg and principally those known as the calf muscles. Incorrect walking and limited use of these muscles explain the fact that at the present day the girth of the calf is rarely found to exceed that of the knee joint, as it should in a well developed and properly proportioned figure.

As every able-bodied person is compelled to do so much walking each day, it is

well that some attention be given to its correct execution or action. Another point and an important one that should have been made in describing the correct action is that the knee joint should not be locked as each foot is brought to the ground. When it is the heel is usually brought down hard. The locking has an injurious effect on the ligaments of the joint, straining and eventually weakening them, and the bringing down of the heel heavily to the ground jars the spine more or less, thus aggravating some forms of nervous diseases and weaknesses. To avoid the unpleasant jar rubber heels are worn by some people, instead of changing the habit.

A good plan in practicing correct walking is to keep the main points in mind and to walk about a room with a fair-sezed book or other article balanced on the head. The arms should swing naturally and easily at the sides of the body.

When the object of walking is for exercise, then, in addition to a correct gait, a sufficient amount of speed should be maintained to cause increased respiration and accelerated heart's action. The main benefits derived are in the increased amount of oxygen taken into the lungs, the exercise to the lungs themselves and in improved general circulation from the stronger and quicker contractions of the heart. The indirect effects of these are beneficial to all the functional activities of the body.

The average man should be able to walk a mile in ten minutes, and keep the pace for several miles at the rate of a mile in twelve minutes. Professional walkers and champion amateurs have covered a mile in about six minutes and a half. This speed is faster than most men can run. But professional or competitive walking is far different in gait to ordinary correct walking. In competition, speed is the paramount consideration, and so long as the main regulation is adhered to, which is that at least one foot must be on the ground all the time, any gait is allowed. The toe of one foot must not lift before the heel of the other is brought to the ground. This constitutes fair heel and toe walking. There is a peculiar hip motion adopted by competitive walkers and it requires considerable practice and endurance.

When walking for exercise good fitting shoes should be worn and tight clothing must be avoided. The chief cause of incorrect and ungainly habits of walking is undoubtedly ill-fitting shoes. Care should be taken by parents in providing shoes for children. Shoes that are too heavy, too loose or too tight injure the feet in different ways, and shoes too tightly laced interfere with the circulation of the blood. A free movement of the toes and the ankle joint should be allowed. To keep the feet in good condition fresh, clean hose should be worn each day. High heeled shoes are condemned for more serious reasons than that they prevent correct walking.

When Exercise is not Advisable. The Physical Culture cranks who prescribe exercise in certain conditions of nervous exhaustion are as irrational as the cranks on fasting who would prescribe a fast for a case of starvation. Beware of cranks always, and those who set themselves to advise on matters of health and enthuse over and boom one particular remedy or healing agent or line of treatment. I am led to make these remarks in connection with the title at the head of this paragraph by the number of instances I have met with of persons who have written me that they have been faithfully practicing

exercises, which they term physical culture, with no good results. As I hinted above, there are Physical Culture cranks and enthusiasts who advise exercise for all kinds of conditions. Judicious exercise is very good in its place, when conditions warrant it, but only under those conditions. Exertion may be exercise and it may not be exercise—it may be merely exertion.

When the physical condition of an individual is such that the nervous energy generated is barely sufficient to supply the functional and other activities of the bodily economy, as a result of malnutrition, overwork, habitual worry, continued anxiety, or some definite and direct nervous disorder, where is the nervous stimulus to come from to energize the necessary movements of exercise? When persons in such condition are told that exercise will benefit them, believe it and make a supreme effort to exercise, they are prostrated by the after effects. If they persist for awhile the result will be collapse and complete prostration. I have met with such instances, usually of persons with strong will power. The will power may be strong where the nerve force is weak. Whenever exercise is to be beneficial there must be recuperative powers or capacities. All forms of bodily activity call for the expenditure of nerve energy and the supply is always more or less limited.

The organs which carry on the functional and secretory activities of the body are dependent on a supply of nerve stimulus and must have their periods of rest to allow for recuperation of the generating centers. When the voluntary muscles have been used in work or exercise they are weaker for a time, or rather the nervous stimulus to them is weakened.. If the recuperative powers are full, and under favorable conditions, the parts recover with gradually increased capacities as the process is repeated. When the recuperative powers are weak or absent altogether then the parts used are weakened permanently as the processes or activities are repeated. In the latter case it is conservation of energy that should be the object and not unnecessary expenditure of energy. Now, similar beneficial effects that are brought about by active exercise, where the conditions and capacity for recuperation are favorable, may be brought about by passive exercise or massage, where they are not so indicated. Here is where massage is a valuable means of conserving energy and at the same time stimulating the recuperative forces in cases of weakness and various forms of nervous disorders. In a less degree passive exercise or massage does what active exercise does—accelerates the heart action, increases respiration, promotes a free circulation in the blood and lymphatic vessels, improves functional activities and nutrition, arouses the nervous system and favors metabolism.

This matter of inadvisable exercise is an important one. Besides resulting in harm to persons using it, there is a tendency to bring discredit on Physical Culture, and lessen the value of something that in its proper place is most desirable and commendable.

Just now there appears to be many Physical Culture advertisers abroad, and, as is usual with a good thing, there is a general rush for it. In their hurry, many are fooled or disappointed. Physical Culture is a good thing, but it is not a cure-all, and will not accomplish all that some enthusiasts and cranks claim for it. Beware of the cranks and the patent system.

Stoop Shoulders. Stoop or round

shoulders is a very common faulty carriage of the body—a disfigurement really. It is abnormal and seen more often in men than in women. The wearing of the corset supporting the back and forcing the chest up will account for women being generally straighter than men, though it is only when in the corsets that they are straighter. The body used to the support of the corset must naturally incline forward as soon as the unsupported and weak back muscles are released. Do not infer by this admission that I favor corset wearing. What may seemingly be a good feature is more than counterbalanced by the many ill effects. A dissertation on the effects of corset wearing will not be taken up here, however.

Among the many and varied predisposing causes of stoop shoulders are: Poor muscular development, indolent disposition, faulty habits of sitting when reading or studying, weak eyesight and certain kinds of daily occupation. Perhaps the majority of cases are acquired before full growth is attained. Children who grow tall rapidly usually have the tendency to stoop. Badly constructed school desk seats are a frequent cause.

Round shoulders are always accompanied by a flat chest, and the ungraceful appearance is not the worst feature of this abnormality. The injurious effect is the deficient lung power consequent on the habit of shallow breathing acquired. Round shouldered and flat-chested people usually have weak lungs and an ill-conditioned physique. Where the tendency to stoop shoulders is inherited, as it sometimes is, it can be overcome during the early growing age, before the bony framework begins to assume its permanent form. Sometimes abnormal and peculiar bony growths account for the appearance. Very often the fault is not in the framework of the chest and shoulders, but in the way the head is carried. In such cases the figure can be straightened at will with an effort, and in this event the stoop is the result of habit, though not permanently fixed. When the head inclines far forward, the chest naturally is depressed, the abdomen projected, and, to make this assumed position more comfortable, the shoulder blades are raised. Through habitually holding up the shoulder blades in this way the muscles which do so become very strong and overdeveloped and are able to hold up the shoulders for hours. A person who keeps the shoulders in the correct position would soon tire if they were held up for a comparatively short time. Individuals who hold the head forward while reading, studying or during their occupation, soon develop the muscles of the front and sides of the neck so that they become stronger than the antagonistic muscles at the back of the neck. The back neck muscles become weaker and the head is then habitually inclined forward. The thing to do in such cases is to use counteractive exercises to strengthen the back neck muscles, and when the head is held erect the shoulders must drop into their proper place and the chest must be raised. A good plan is to hold the head while walking so that the back of the neck can be felt touching the collar.

Shoulder braces will not remedy round shoulders. They do not strengthen the muscles which should hold the shoulder blades in a correct position. This can best be done by exercises, both general and special ones. Exercises 1, 3, 5 and 7 in the series given in the April issue of SUGGESTION are particularly good ones for the purpose. Here are

several special ones; they are easy to comprehend and do not require illustrations: 1. Stand with feet little apart, hands on hips, thumbs behind, head erect, shoulders low down, then turn the head to each side alternately, pausing slightly as the face turns to the front each time. Be careful to keep the shoulders steady. 2. Standing in the same position bend the head to right and left alternately, keeping the shoulders steady. 3. Bend the head backwards, not too suddenly, and raise to erect position alternately. 4. This last exercise can be made stronger by clasping the hands behind the head, and as the head bends backward resist with the hands. 5. Start with fists together touching the breast bone, then fling them out to the rear with a curve at each side and return them to starting position, alternate the movements. Don't allow the fists to be much below the level of the shoulders when thrown to the rear, and resist the tendency of the head to come forward as this is done; also throw forward the chest. 6. Raise both hands above head in front, palms to front—bend elbows nearly to the level of the shoulders and in front of face, at the same time turning the palms towards face—vigorously force the elbows backwards, allowing the elbows to come just a little below the level of the shoulders, hands turned to front again—forcibly draw the elbows in to the sides of the chest well down and lift the chest. Repeat each of thes four movements a dozen times. Repeat each of the other five special exercises from twelve to twenty times, and these exercises, with the four above mentioned, practiced twice or three times per day regularly will soon remedy any case of acquired stoop shoulders, wry neck or flat chest, if the bones have not grown and set faulty.

Parents would do well to employ these exercises with any of their children who show any tendency to stoop. It is a common practice for parents to try and correct stooping in children by telling them to throw their shoulders well back. If the child obeys he exaggerates the movement, trying to make the shoulder blades meet. This is not a correct position for the shoulders. The directions should be "to hold the shoulders well back and down." The shoulder blades should not be drawn in towards each other.

An Omission.

Last month we gave an extensive review of two volumes of "A System of Physiologic Therapeutics," by S. S. Cohen, M. D. Through a mistake the publisher's name and address were omitted from the review as well as from Dr. Southworth's article "Straws," in which he referred to these excellent volumes.

The publishers are P. Blakiston's Son & Co., 1012 Walnut St., Philadelphia, Pa. Any reader who will write to the publishers and state they saw the review in SUGGESTION will receive circulars describing these volumes, which should be in the library of everyone practicing the healing art. The volumes give full instruction in all systems of healing in which drugs are not employed.

Remember the address. P. Blakiston's Son & Co., 1012 Walnut St., Philadelphia, Pa.

Pay Attention,

Direct thy attention to what is said. Let thy understanding enter into the things that are doing and the things which do them.—*Marcus Aurelius.*

PERTURBATION AND ITS CURE.

SHELDON LEAVITT, M. D. 100 STATE ST., CHICAGO, ILL.

There is a limit to human endurance, to go beyond which involves penalty. There must be a reasonable balance maintained between work and rest, activity and repose. The hours of sleep cannot suffer serious encroachment, for a prolonged period, without resulting physical disturbance. But a man in ordinary health can bear without harm eight or ten hours of agreeable labor, day in and day out, for an indefinite time. Men are often mistakenly said to wreck their health by overwork. The truth in such cases usually is that the health was destroyed, not by overwork, but by unhygienic living and consequent mental and nervous derangement. The course of such a case can be traced backwards to an initial period of natural fatigue, which was grossly disregarded and aggravated by added dissipation, or was temporarily masked by the energizing effects of a stimulant which afforded an artificial aid to still greater exertion, until resulting asthenia was finally reached.

But when one falls into the state of nervous depression which always runs convergently to a course of impaired physical vitality, worry, in one or more of its various forms, finds entrance, and the process of disintegration goes on apace. Machinery runs without serious wear as long as it runs smoothly, but when the bearings begin to chafe and grind, unless the cause be removed without delay, the day of its integrity soon ends. Horace Fletcher, in his "A B C of True Living," says that anger and worry are the causes of all human misery, and their elimination from human hearts would usher in the millennium; and I believe him quite right. But worry alone may be regarded as the real offender, since anger is an emotion that springs from worry, which in turn is only another name for fear. Mental unrest debars happiness, encourages melancholy and poisons the body. Science has clearly demonstrated the toxical effects of these emotions, prolongation and repetition of which may ultimately destroy life. Many men and women are hastened to an untimely end by the mental states that they cherish, emancipation from which they could have obtained without going outside the scope of their own powers.

What I mean to say is that worry, with all its allies, can be driven out of the mind and tranquility installed if one but resolutely set one's self to the task. For a time it will require the greatest vigilance to shut the door against the intruder, who sometimes comes in deceptive garb and is liable to deceive the very elect; but if no aid nor comfort be afforded this enemy of human health and happiness, and it be resolutely denied admission, one will ultimately enjoy a gratifying freedom from assaults, and will find one's self in undisputed control of both mind and body.

Nor have we reason to fear that lack of anxiety concerning the future will betray us into improvidence. In every nor-

mal mind there is an innate desire for the things which are capable of ministering to its comfort or convenience amply intense to incite diligence and economy. There is a vast difference between a conviction of the wisdom of provident living and a harrowing anxiety about the future; the one tending to arouse to healthful activity and the other either to depress into morbid inaction or to incite to unwise doing. The best results are obtained by those who are able to take a tranquil view of both the present and the future and to act upon the deductions drawn from undistorted environment and uncolored prospects. It is easy to win battles on paper, or with tin soldiers; but not so easy with real soldiers against a stubborn and wily foe. In times of peace, confidence in our puissance and prowess reach their highest level. We become inflated with conceit, and fancy ourselves easy victors. But once the tug of war is really upon us, everything wears a new aspect. When favorably situated, when there is "none to molest or make us afraid," and the living wheels run smoothly, it is an easy thing to avert worry; but when the grind of annoyance sets in and troubles of divers sorts assail us, it is quite another thing. And yet, even under the heaviest stress of life, the soul that is fully resolved to preserve its poise can do so. The greatest trouble arises from lack of an unwavering purpose. The man who is under the domination of a foolish and harmful habit, such as that of smoking or drinking, often weakly declares his inability to become his own master. Why is this? How can a mere "way of doing things" become an element of so great power? How can the mind become a slave to its own mode of action? We do not have to search far to learn the cause. The weakness lies in lack of full, unequivocal resolution, long maintained. We commonly say that the volition of such a one is so weakened that he cannot sufficiently assert himself, and this is quite true; but the difficulty lies not so much in volitionary astheny itself as in the feeble way in which the volitionary powers are attempted to be exercised. They have been weakened through desuetude. The subject assays merely *to try,* rather than to *do* and to *succeed.* He makes a tentative effort to see how he may feel under the new order of things and casts backward many a furtive glance that weakens his purpose and is certain ultimately to work his defeat. I venture to assert that there is enough mental and moral strength left in every man, no matter how addicted he may be to evil habits, nor how weakened by submission, quickly to subjugate every adverse tendency if he will but use it.

Now this is the life history of worry. In one's attempt to defeat it by making one's mind invulnerable, there is not always the unwavering purpose to persevere which alone can bring success. The average man is likewise handicapped by weakness in pursuing a designed purpose to overcome bad habits of eating and drinking, even though well convinced that failure only binds the incubus of disease more closely upon him. Less than a week ago a gentleman in good business came to me complaining of the symptoms which always precede a general breakdown of the nervous powers. On inquiry I found many defects in his manner of living, correction of which were essential to prevention of the impending downfall. He did not hesitate to admit that they acted an important part in the causation of his illness, but was reluctant to surrender

them because of the self-denial involved. Before leaving, however, he acceded to my demands and gave me his explicit promise that he would faithfully follow the regimen marked out for him until the next visit, which was to be made on his return from a trip to the South then about to be undertaken. I fortified him in every possible way against failure by pointing out the ultimate results of a successful effort, and sent him off with confidence. But the dominion of a simple habit over a yielding purpose is clearly shown in the fact that this man, who was possessed of much business energy and acumen, and is of a resolute temperament, deliberately gave way to his appetite, according to the testimony of his much-worried wife, and fell into his old way of living on the day succeeding his solemn vow.

It is with such half-heartedness that many set out to conquer that great disturber of peace and health, worry, and then bemoan their wretchedness. It is not uncommon to hear such people, even during the period of their assumed struggle, when the subject of relief from mental strain and irritation is under discussion, take a stand in opposition to faith in the possibility of relief, at once betraying their want of sincerity in their alleged attempt to secure emancipation. How can one hope to succeed in an endeavor as long as he feels a woeful lack of faith in a successful outcome? The chiefest essential of success in an undertaking is sincerity; without it one is in a mere masquerade from which no genuine advantage can possibly accrue.

But let a man set about ridding his mind of disquieting and damaging habits of thought, holding before himself a clear image of a successful issue, and the result is bound to be to his liking. In general the process is exasperatingly slow, but in those who, by previous discipline, have learned self-control, the way to achievement will prove surprisingly brief.

A word now with respect to the relation between our mental and physical states. I have yet to find a physician of education and experience who denies the profound influence of the mind over organic function and general metabolism. The phenomena of morbidity point too plainly to mental states as etiological factors to admit of question. Indeed, the origin of all disease, some are ready to contend, is in mental modifications—modifications, to be sure, not always rising to the plane of consciousness, but none the less real.

The question of responsibility for unconscious idealism, and the possibility of relief from its pernicious effects, is one which should be settled. This involves a consideration of the power of auto-suggestion over the subconscious mind, which ordinarily controls the vital processes of the human organism.

I assume it to be quite unnecessary in a paper of this character to do more than postulate the demonstrability of such effect. The involuntary muscular system and the functional action of the various organs do not promptly respond to volitionary command as do the voluntary muscles, and it is vitally desirable that they should not, since otherwise coördinate action would be in danger of serious disturbance as the result of mere whims. But this does not justify the inference that the relatively automatic processes are beyond the power of conscious will. Vital changes, when undergoing rapid movement, quickly reach the danger line. They ought to move with deliberation, and

usually do. It is this slow, but progressive action that the conscious will is able to influence, in its relation to particular functions, when repeatedly impressed with that purpose.

I could give many instances illustrative of the power that may be exerted by objective over subjective mental processes; the domination of the physical by the subliminal. We exalt the character of thought, declaring its high potentialities, its superlative powers, sometimes neglecting to supply proper emphasis to volition, which is the irresistible energy behind it. Thought itself is but a means with which we can achieve, just as is manual movement, both owing their results to the masterful purpose, the determined will which gives direction and insures the designed effects.

The conclusion we draw, then, is that worry, with its whole brood of harm-working coadjutors, may be eliminated from individual experience if we will but bend our efforts to the purpose. But they must be whole-hearted, constant, protracted; anything less will work failure.

Let a troubled soul, weary of his burden, "seeking rest and finding none," resolutely drop them and resolve never again, under any provocation, to take them up. Mark the change in such a one; his oppressed physical organism begins at once to resume its old-time comfort and elasticity; the eye becomes brighter, the countenance smoother, the movements lighter, and the whole being, unless impeded by serious malady, speedily finds its norm.

Is this picture too highly colored? I trow not.—*Medical Times.*

A CLINICAL CASE.

BY HERBERT A. PARKYN, M. D.

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Students who attended the course of lectures and clinics at the Chicago School of Psychology, during the month of August, 1901, will recognize the following case which was treated at the clinic at that time, and should be interested in noting the improvement which has followed the treatment. One thing which served to increase the interest in this case was the fact that the patient had taken several months' treatment, without benefit, at a well known institution where great stress is laid on endeavoring to "put each patient to sleep." She had received daily treatment for a period of four months. Several different operators were tried during that time and, although the attempt to "put her to sleep" was made daily, sleep was never induced. She was told that only strong willed persons could be "hypnotized," and that the reason she could not go to sleep at the suggestion of the operator was her inability to concentrate her attention.

As a matter of fact the patient's concentration was excellent, for she is a clever student and her occupation is one which requires close attention and is sufficient in itself to develop concentration.

It is only hypnotic somnambules who will say they go to sleep for an operator, and it was evident from the first, to my

class and myself, that the patient was not a somnambule.

The young lady, a Miss ———, age 27, complained chiefly of a severe painful rheumatic affection of her left foot and ankle. She had periodical bilious spells with sick headache; was very nearly deaf, and suffered with a constant singing sound in both ears.

When she came for treatment she declared that she considered her general health very good, as she had no troubles in the stomach and bowels except when the bilious spells occurred, and menstruation was normal. She did not expect any improvement in her hearing, but thought we might be able to put her to sleep and "suggest away" the soreness and swelling in her foot and remove the distressing limp they caused.

In spite of the patient's statement that her health was good it was evident from her cold hands, enemic look and acne spots on the face that her circulation was far from normal. Her diet consisted chiefly of meat, bread and butter. She did not care for cereals, milk, potatoes, turnips, carrots, squash, beans, cucumbers and other vegetables and never ate them. I explained to her that the healthy woman would not consider a meal complete unless she partook of several of these articles of diet and that if she desired the health of the healthy woman it would be necessary for her to eat as the healthy woman eats.

She declared it would be impossible for her to eat any of the articles mentioned, as she had an antipathy for them which she inherited from her mother.

The patient was not partaking properly of the "life essentials." Her breathing was shallow. She drank but little fluid and, as I have already said, ate a very limited variety of foods.

I explained the necessity for looking after the life essentials, and convinced her that the trouble with her hearing was due to the poor quality and limited quantity of blood supplied to the auditory apparatus, and that the rheumatism in her foot was the result of her failure to eliminate properly the waste products from her system, owing, also, to the poor circulation. Next I taught her how to employ auto-suggestion, to assist in changing her attitude towards the articles of diet she had been avoiding and in stimulating the organs of nutrition and elimination. I told her that her ankle would undoubtedly improve if she followed the instructions given; that her skin would become much clearer and the acne spots disappear as the nutrition to the skin increased; that her weight and strength would increase and her headaches disappear; that I could not promise great benefit to her hearing, although I believed it might improve a little as the general nutrition increased.

Owing to the fact that the patient belived she would have to be put to sleep to experience the full benefit of the treatment, I explained the individuality of the somnambule to her; made clear the reason why she had not slept for the other operators, and showed her that benefit would follow the suggestive treatment without the "hypnotic sleep."

The suggestive condition was then induced in the patient and suggestions were given that she would begin to relish all articles of diet enjoyed by the healthy woman; that close attention would be given to the life essentials; that her general health would improve rapidly and, as it improved, her ankle would share in the general improvement, her hearing would become more acute and the skin clear up.

Her attention was then directed to the various organs of the body, one at a time, and suggestions given that each would be stimulated in its work. Then I placed my hands on her ankle and suggested that every time she used auto-suggestion she would imagine that repair was going on in the tissues; that the new blood she was making would produce perfect resolution; that she would feel a sensation of strength coming into the ankle and that this sensation of strength would increase every day.

At the second treatment the patient said she had taken a number of articles of diet which she had never eaten before, but found it necessary to force herself to eat them. The treatment I have outlined was given again and continued daily so long as treatments were required.

Before the first week's treatment was finished the patient declared she was really beginning to relish certain vegetables which had always been distasteful to her. Her weight had increased a little and the swelling in the ankle was noticeably reduced.

The improvement in this case was slow but certain. Three months' treatment were given, and in that time the ankle was almost normal, scarcely a symptom of her old limp remaining; the skin had cleared up, the hearing had improved seventy-five per cent. and the singing noises in the head had disappeared completely. The patient left for home very happy indeed. Much more had been accomplished than we anticipated; she had gained ten pounds in weight and the bilious attacks and headaches had ceased.

I received a call from the patient a few weeks ago, and although it is over six months since she was treated here, she was even better in every way than when the treatments were discontinued. The ankle was well and the hearing had grown still more acute, although it was not altogether perfect.

While the patient was undergoing treatment she had an opportunity of studying some of the hypnotic somnambules who attended the clinic. When she left she said to me, "I am very glad I did not prove to be a hypnotic somnambule."

The Last Chance.

After August the combined courses held at the Chicago School of Psychology will be discontinued; consequently all who desire to attend a combined course must take advantage of the course to be given during the first two weeks in August. It will begin August 1, lasting two weeks.

These courses have been well attended and all the students have gone away thoroughly satisfied, but for certain reasons it has been decided to discontinue them.

Remember, the August course will be the last combined course held, but a course in Suggestive-Therapeutics will be given from time to time as usual. See page advertisement for August course, send in your applications early and kill three birds with one stone.

When thou host been compelled by circumstances to be disturbed in a manner, quickly return to thyself and do not continue out of tune longer then the compulsion lasts; for thou wilt have more mastery over the harmony by continually recurring to it.—*Marcus Aurelius.*

A PHYSICIANS VIEWS.

J. BALL, M. D., SAN FRANCISCO, CAL.

Dr. H. A. Parkyn:

Dear Sir—Let me congratulate you on the masterly way in which you have treated the subject of mental science in your book on Suggestive Therapeutics. I have been studying this subject for forty years, but have not had the opportunities of witnessing the practical application of Hypnotism by the leading operators, and have been befogged by the extraordinary claims made by them—especially the French school. Of course, I have for a long time been satisfied that there was *something in it,* but from what little I have seen I was equally satisfied that the claims of the operators were, to say the least, exaggerated. But your book clears the fog away. Another thing I am very much pleased with is that I have not yet come across the word God. I have got now so that I lose all confidence in a writer as soon as he begins to talk of his heaven sent mission or his God-given power to teach poor, suffering humanity how to use this divine afflatus. It is evident that you have carefully weighed every sentence, so as not to make any false claims and yet to make it clear to the earnest student that there is a real, *living force* underlying these phenomena. No false claims are necessary—the truth is more startling than all the claims of these false prophets. You have done a great work by winnowing out the chaff of error and garnering in the wheat of truth—how great none can know better than yourself, for it is beyond the understanding of the ordinary mind. However, the truth brings its own reward.

But I do not like your division of the dual mind. Your exposition of the voluntary mind is excellent—as this is *the* mind—but your involuntary mind is the soul. The soul cannot be taught—it develops. While the body and mind are at rest during sleep the soul is active, or living its own life in its own sphere. Time and space offer no obstacle to soul-life, but the soul depends upon the mind for sustenance, so to speak, as the mind depends upon physical senses for impressions. The developed soul can see into the future as the mind through the eyes can look ahead into space. All seers and prophets have souls so fully developed as to be able to impart more or less soul-knowledge to their minds. Soul-knowledge is intuitive and absolute—there is no doubts nor ifs nor buts about it. What the soul knows it knows absolutely.

Its character is so different from mind knowledge that its recipient, when first conscious of it, is lifted up into the seventh heaven as it were. When the first surprise has worn off and the mind seeks the source of this new found knowledge, which has not been received through the regular mental channels, it (the mind of the seer) has generally gone wrong. This is not the fault of the soul—for the soul cannot go wrong. As the mind and soul are independent it follows that only minds of the highest intelli-

gence are capable of receiving and appreciating soul-knowledge. But these are the kind of men who are generally very loath to make any claims of superiority for themselves over their fellowmen. And as all men in all ages and countries have been taught to believe in a God or gods they jump at the conclusion that this soul-knowledge must come from God. It is but a short step to the further conclusion that as God has spoken directly to them He has chosen them to be His representative. As these men (who can consciously commune with their own souls) are invariably of high character and intelligence and as the mass of the people in all ages and countries are invariably *not* of high character and intelligence it follows that these seers and prophets have always had good *reasons* for supposing themselves sent by God either to punish or reform their countrymen. Thus have systems of religion and schools of philosophy originated. But their followers and disciples not having soul-knowledge themselves have clung to the forms and rituals with which truth must necessarily be clothed in order to present it to other minds and thus, as priests and popes, have usurped a power which the ignorant and superstitious believe to come from God. A man's soul is the only God. The object of our lives is to develop our souls. If we miss that, life is a failure—"For what shall it profit a man if he gain the whole world and lose his own soul?" The kingdom of heaven is within us. "There's a divinity shapes our ends, rough hew them how we will." This divinity is the soul, and the soul-world is heaven. The soul is found only by constant searching—"seek and ye shall find." There is no rest for the mind, but the soul brings the peace which passeth understanding. In early historical times men seem to have found their own souls easier than in our own times. They looked farther into themselves. In the constant searching, yearning and unrest of the mind the soul is found and not till then can we find rest or peace. The mind, through science, busies itself with the fringes of creation and, consequently, can never solve the problems of the universe; the soul starts from the center of things and creates its own world.

"If a man die shall he live again?" is a question only the mind would ask. The soul knows it cannot die—that when we shuffle off this mortal coil it is to put on immortality immediately, "in the twinkling of an eye." Thus is the developed soul anxious for physical death, because it knows the body and all things physical are, henceforth, only a clog to its further development. This life is merely the seed from which the soul develops, but it is just as essential as the seed, for without physical life there could be no soul. But once the soul comes to a knowledge of itself, it is ready to cry out, "O, death! where is thy sting? O, grave, where is thy victory?"

But all this is foreign to the purpose of your book, which rightly deals only with the mind. Telepathy belongs to the soul. In dreams the mind is open to impressions from within—that is otherwise than through the five senses. I believe this is the way we first obtain soul-knowledge. All seers are great dreamers or see visions, which is the same process. Children are dreamers and I suppose everybody is, for that matter, but it seems to be a part of the educational system of our day to discourage the noticing of dreams which are, therefore,

either dismissed from the mind or made a pretext for a senseless system of fortune telling. To say there are great difficulties in the study of this subject is nothing to the point, for it is a problem which, I believe, every man, sooner or later, must work out for himself. When the mind is open to impressions on its internal aspect, so to speak, as in dreaming, it can of course be impressed by any intelligent being who understands the process and can get at it. For my own part I believe we are constantly surrounded by disembodied spirits, that is, people who have died with undeveloped souls and are, therefore, earthbound; and I believe we are constantly getting impressions, either good, bad or indifferent, from this source. But it is immaterial from what source we get impressions—the essential point is that we use them for our own good. I believe that any impression that leads us in any degree to depend on *anything*—God, nature, science, man or devil—outside ourselves, leads us in the wrong direction. If we are sick in either mind or body it comes to this in the end—that we must heal ourselves. It is often said that suggestion won't mend a broken limb. But what does mend it? Not the surgeon; for no surgeon ever lived who mended a broken limb—except it was his own. What he does is purely mechanical. He puts the bones in position and overcomes the displacing tendency of the muscles—the patient's life forces do the mending. In most of our ailments no mechanical assistance is required and, therefore, the patient's vital force does all the work. Whether you give an allopathic dose or an homeopathic dose it does good only as it arouses these life forces to action and it arouses these forces only in proportion to the impression it makes on the patient's mind.

To be sure, we may not always be conscious of these impressions, for we are really conscious, or *knowingly aware,* of but a small proportion of the acts or processes of our daily lives. It appears certain to me that the curative process is the result of suggestion in every case—whether the patient believes it is the doctor or medicine or magnetism or spirits or the Holy Ghost, or whether he believes he would have got well anyway. The truth is that life is a super-physical force and the only way we can reach it is through the mind. A severe shock may sometimes be necessary to impress the mind but the normal and usual method is by constant repetition of gentle and pleasant impressions.

So it comes to this that the scoffers were right when they cried out "physician, heal thyself." For not only is every man his own physician; he is also his own saviour; he must work out his own salvation with fear and trembling. The mind knows no rest, it cannot understand absolute knowledge, or truth, but through the travail of the mind the soul is born—"and I say unto you 'ye must be born again.'"

Yours for the truth,

J. BALL, M. D.

1073½ Market St.,

Perseverance,

Be not disgusted, nor discouraged, nor dissatisfied, if thou dost not succeed in doing everything according to right principles; but when thou hast failed, return back again and be content if the greater part of what thou doest is consistent with man's nature.—Marcus Aurelius.

Queries and Answers.

PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 26. Christian Science, Haarlem Oil or Suggestion?

Editor SUGGESTION:

I submit to your careful consideration the following statement of fact as presented to me: There is living in this city a lady who for years has been a constant sufferer from a certain optical disease; she had run the gamut of doctors, pills and "pats," divine, mental, magnetic and suggestive treatments, and at last landed firmly and solidly in the Christian Science camp and began treatment. As usual, the patient confided in a dear friend, who scoffed at her new venture and advised the patient to try "Haarlem Oil," lauding this ancient "medicamentum gratia probatum id est" to the realms beyond the firmament. The lady patient "caught on;" with quivering, shaking, trembling, almost palsied lips she accepted the suggestion and forthwith purchased a bottle of "medicamentum probatum," and thereafter each morning took a dose as per directions and each afternoon received her Christian Science treatment, all for a period of two or three weeks.

Result—Decided improvement, coupled with great consternation as to the whence of the result, Christian Science or Haarlem Oil.

I see in October SUGGESTION that you request your readers to send in their questions. Upon the above statement of fact I base this query:

Given a patient with chronic eye disease and highly suggestible disposition; patient takes Haarlem Oil in the morning and Christian Science in the afternoon with decided improvement to her physical condition. Which effects the cure—Christian Science or Haarlem Oil? Is the combination a happy one from a psychological and therapeutic standpoint?

A humble man of law, but a constant reader.

PRO BONO.

P. S.—If the above query is admissible in your excellent publication you may publish without giving place of domicile of the poor victim or name of writer. If the question is not admissible I trust that you will gravely ponder over the combination before idly thrusting this into your waste basket. The combination has illimitable possibilities for good.

While Christian Science transports them into the realms of Iamity, the odoriferousness of the H. O. will keep them rooted flatfootedly on this mundane sphere, so that they "stand firmly on what is," all to the joy and behoof of Brother Meacham.

[The patient's eyes improved because the general health improved. The general health improved because there was a change in the patient's line of thought, which consciously or unconsciously brought about a change in the quantity or quality of the life essentials consumed daily. The change of thought may have

been produced through the suggestions of Christian Science, the suggestions of the person who advised the use of Harlem Oil or the powerful suggestion of the odor of the oil itself. In any event I should attribute the result to suggestion.

It is interesting to note how often a simple change of thought will unconsciously change the daily consumption of the life essentials upon which the quality and quantity of the healing medium —the blood—depends.—Ed.]

Query 27. Hypnotic Somnambulism.

Editor Suggestion:

Dear Sir: In the April number of Suggestion you say editorially that the hypnotic somnambule is never asleep to the extent of losing consciousness of his actions.

I am not writing this for the purpose of saying you are right or wrong, but of one thing I am absolutely certain: If such is the case, some people who stand high morally and intellectually, whom I have hypnotized, are colossal liars. In several cases I did not ask a question implying the answer suggested upon the waking of the subject; in fact, I asked no questions at all, and the subjects demanded to know what they had done while in the hypnotic sleep, and even when told by their friends present at the time refused to credit their statements. This would cetrainly indicate unconscious hypnotic somnambulism. C. A. R.

Pennsylvania.

[I believe every operator who has experimented with somnambules has had experiences similar to this. The somnambule is not necessarily a voluntary liar, he merely feels compelled to carry out the suggestions even to acting a part. My correspondent forgets that, although he said nothing to his subjects after they were aroused he did suggest to them that they were asleep and probably added that they would remember nothing; besides, the auto-suggestion of his subjects, who probably knew what was expected of them, would determine the character of their remarks.

I cannot explain the phenomena and causes of hypnotic somnambulism every month, but if my correspondent will read my series of articles entitled "An analysis of hypnotic somnambulism," which ran through this magazine for six months, beginning with the May number, 1901, he will find my views on the subject fully explained, as well as some experiments with which he can test his somnambules for himself. I held the same beliefs as my correspondent for many years, but was forced to my present position by the somnambules themselves through constant association with them and a study of them as a class.—Ed.]

Query 28. Anesthesia and Hypnotic Somnambulism.

Editor Suggestion:

Dear Sir: I am much pleased with your magazine and have become quite interested in your articles on hypnotism. So far as sleep is concerned your theory is very reasonable, but there are some points which seem to indicate that there must be entire unconsciousness in the state called anesthesia, else how could there be such experiments as the thrusting of hat pins through the flesh and the rigidity that allows great weights to be borne up by the suspended body? Can you explain that part of the phenomenon? Please answer in magazine and oblige, S. G. W.

Kansas.

[The phenomenon of suggested anesthesia does not depend upon hypnotic somnambulism or the "sleep condition." Whether or not it can be induced in an individual depends wholly upon his previous education.

Every suggestion is limited in its ef-

fects and interpreted by suggestions which have preceded it.

I have seen scores of operations performed painlessly on persons who are not hypnotic somnambules, with nothing but suggestion for an anesthetic, and I have seen hypnotic somnambules, who professed to go soundly to sleep at the command of an operator in whom it was impossible to induce suggested anesthesia.

Like hypnotic-somnambulism, anesthesia depends upon the individuality of the subject and has nothing in common with the degree of suggestibility he may exhibit in other lines.

The reason so many believe anesthesia can be induced in the somnambules only, is that they have tested for it only after making sure the subject was a somnambule, whereas a test with a subject who is not a somnambule will show, frequently, that anesthesia is present, provided a proper method of procedure has been used.*

Hypnotic somnambules are the only interesting stage subjects, and it is with these that the hat pin test is tried. To an inexperienced audience these subjects appear to go soundly to sleep and the effect is heightened when the subject "arouses," declaring he was asleep during the test.

A few years ago, when I believed the somnambules slept, I have had assistants prevent the struggling of a somnambule by holding him down during an operation, believing the evidences of pain were entirely subjective. These patients have declared *at my suggestion* that they remembered nothing about the operation, but have gone to their friends afterwards and declared to them that they suffered torture. I could not understand the reason for this at the time, but I do now. Many of the best operations I have seen performed under suggested anesthesia were on somnambules—the degree of anesthesia being perfect. But I have seen just as many excellent results with patients who were not somnambules and gave no other evidence of positive suggestibility.

The difference between the after statement of the subjects who say they were asleep during the operation and those who cannot be made to say they were asleep, is this: The somnambule will say he was asleep and remembers nothing, *because the operator tells him that he is sound asleep and will neither feel nor remember anything, and being highly suggestible he acquiesces in these suggestions,* although we know now that the subject remembers everything that is said or done, but if he shows no evidence of pain under the operation anesthesia is unquestionably produced.

The other patient will not say he is asleep and will declare that altho he knows everything that goes on around him (just as the somnambule actually does), he is not conscious of any pain.

This is not theory. Any reader can test the matter for himself.

If my correspondent will stretch himself between two chairs he will be surprised how long he can hold himself there without much effort, and he will also be able to hold up considerable weight. The feat looks difficult till tried. Of course some men can sustain greater weights than others, owing to a difference in

*See April, 1900, number of Suggestion or Third edition of Special Mail Course Lesson XXXI, page 244.

build and the strength of the muscles. A tall thin man usually performs this feat better than a heavy short man.

I know a young man who declared he could do what a certain hypnotic "horse" was called upon to perform at a hypnotic show, in the way of holding up weights when stretched between two chairs. This young man succeeded in holding up a greater weight than the subject, who was one of the best travelling with the hypnotic showmen. After the test he said he was conscious that he was holding up the weight, but the hypnotic subject always declared he was asleep, lying in a nice feather bed. As a matter of fact, the somnambule knew where he was, who were sitting on him and was conscious of the weight but being a somnambule he acquiesced in the suggestion of the operator and said he was in a feather bed. *An audience always accepts this acquiescence as a statement of fact because the conditions under which the acquiescence is given are not recognized or understood generally.*

Subjects who are "muscularly suggestible," but not somnambules, can be made to perform this cataleptic test without much effort, owing to the fact that the operator's suggestions serve to divert the attention from the actual effort. But such a subject will not say he has been asleep.

This is a difficult matter to explain satisfactorily in limited space, but those who desire to go into the question fully can obtain extensive information on the subject by turning to the lessons in the Special Mail Course which are devoted to stage hypnotism.

A few months ago, a subject who was undergoing the cataleptic, stone breaking test was killed. The chair supporting his head slipped away and the rock, weighing several hundred pounds, crushed his skull.

At the inquest everyone connected with the show, including the victim's wife, stated under oath that the subject was never asleep during the test and that he always knew what was being said and done.—Ed.]

Report on Query 5.

Editor Suggestion:

At your request I send you report on the two cases for which you kindly advised treatment in the December number of Suggestion.

The married lady who weighed 325 pounds began treatment, but discontinued after a few treatments in order to move from one house to another. She promised to return for treatment when the moving was finished, but has not put in an appearance yet. I sincerely trust she will, for I am certain I can obtain as good results in her case as I did in that of the young unmarried patient whom I treated successfully by following the advice you gave.

The younger case, you will remember, weighed 250 pounds, although she was only 22 years of age, and menstruation had ceased for six months.

Well, at the present time this patient is in perfect health and says there is not a happier girl in the state of Nebraska. Menstruation appeared after six weeks' treatment and has continued regularly ever since. Every function in her body is working perfectly and her weight has been reduced to 198 pounds.

I will endeavor to secure the other patient for treatment again and will report results if she comes. Gratefully yours,

Nebraska. S. A. C., M. D.

[Good for the Doctor. I wish more of our readers would send us in reports of results from treatment.

How many of our readers tried the directions I gave for the treatment of these cases of of obesity? Let us have the reports.—Ed.]

SUGGESTION

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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

The Blindfold Drive.

So many persons who see the blindfold drive performed believe firmly that it is a positive demonstration of telepathy, and many of our readers have sent clippings from newspapers referring to these performances, while others have written to say that telepathy can be the only explanation.

Now this blindfold drive is not an evidence of telepathy. All it requires is a little nerve, quick wit, some practice, and anyone can accomplish it.

There are two ways of performing the drive, and one of these two methods, or a combination of the two, is used by every professional entertainer who attempts this feat.

In the first method the "mind reader" is blindfolded with an ordinary handkerchief and has to depend a great deal upon "muscle reading" during the drive and in finding the object after alighting from the carriage. Even in this test the operator can nearly always see fairly well through the handkerchief—well enough to avoid obstacles when directing the horses, and he can always see under it. For this reason many operators are seen to lean far back while driving.

If the "guide" the operator has chosen is a good "sensitive" it is very easy to read from his muscles where to drive and which way to turn the horses. This drive requires personal contact and some practice.

The other method, although appearing more like telepathy, is much more simple. The mask worn, although apparently very heavy and opaque, is made in such a way that the operator can see everything through it as clearly as though nothing were covering his eyes. The construction of this mask will be explained later.

All the average spectator sees is a blindfolded man driving furiously through the streets without using any personal contact, and because there is no contact he credits the results to mind reading. But there is one part of the performance they do not see—a part which is not fully grasped as a rule by those who are not aware that the operator can see them as clearly as they can see him. This part is performed before the drive is begun, and generally occurs in a room in a hotel. Someone is asked to leave the hotel to drive a horse to any place in the city and hide a given object. When the driver returns *he is asked to trace on the wall the course he took and the position of the house in the block in which the object was hid.* This does not seem to be an unreasonable request, since the operator appears to be so thoroughly blindfolded and the reason given for doing it is that it fastens the route more firmly in the mind of the sensitive. However, when we know that the operator can see clearly every movement that is made, the real reason for this request is very apparent.

When the operator has rached his destination with the horses, his mind reading becomes more difficult and he has to take the hand of the sensitive to locate the object through muscle reading.

Muscle reading looks difficult to one who has never tried it, but if any reader will practice it a little its simplicity will become apparent. Try it and see for yourselves. You should know the object to be found, and if you will hold your arm slightly bent and keep it stiff while holding your sensitive's hand, *you can fairly feel him lead you towards it when he concentrates his whole attention on the place where it is hid.* If you do not

succeed at the first attempt change "sensitives" until you obtain a good one. Do not let those with whom you are experimenting know that you are trying muscle reading or you will fail. If they know you are attempting muscle reading their attention will be partly on their muscles, and even though they should be willing for you to succeed they will unconsciously defeat you. Hypnotic somnambules make good sensitives for this test, but anyone who will concentrate his attention on the object will do. "Attention is a motor force. Keep your attention upon an object and the tendency is to go toward it."

There are many tricks to learn about blindfolding which would require illustrations to describe fully, but anyone with a little ingenuity can soon master these even without instruction.

Frequently, when students are in attendance at the Chicago School of Psychology, I perform the feats of these professional mind readers (I should have said muscle readers). I have no difficulty in finding a book which has been selected from the library and replaced, and will turn to the correct page and find a word which has been selected. All this requires is a little practice, and the other experiments are more easily performed than this. I have also performed the "blindfold drive" feat successfully upon several occasions, but have relied solely on the muscle reading.

Remember what I have stated at other times. "The means by which a professional performer attempts to show there is no deception is generally the means by which the deception is accomplished." In the blindfold drive, the means used to show that the operator does not use his eyes is the means by which he is able to see.

If any of our readers are asked to act upon a committee for one of these entertainers and desires to test the matter for himelf, simply tell the operator that you will take his word when he says he does not use his eyes, and to show you do not doubt him offer to dispense with the blindfold completely. Tell him you will be satisfied if he keeps his eyelids shut down tightly. If the operator is one who has depended upon the mohair mask he will have to use personal contact and fall back on muscle reading, and if he resorts to muscle reading there will be no furious driving of the horses. I wish some of our readers would try this suggestion at an early opportunity and report the result to me for publication.

In performing these muscle reading tests you can increase the interest and heighten the effect by snapping your fingers and breathing rapidly as though the exertion were very great. When your tests are completed you can appear greatly exhausted.

The following clipping appeared recently in a newspaper. It speaks for itself:

Blindfolded and free from physical contact, Professor McEwen, the hypnotist and mind reader, at noon today drove through the crowded streets of the city, found a book which had been secretly hidden in White's restaurant, drove back to the Auditorium theater, opened the book and picked out the words "A. D. Parker," on page 285, and which had been previously selected by Mayor Byrne and N. E. Nuzum.

McEwen is said to be the only mind reader in the world who makes his drive free from contact, and he is the inventor and first successful performer in drives of this kind with or without contact.

For this morning's performance a committee, consisting of Mayor Byrne, N. E. Nuzum, exalted ruler of the Elks, and Jack Wilmont, was chosen, and these gentlemen occupied

seats in the carriage. The start was made shortly before noon, and the hypnotist, blindfolded and standing in the carriage, guided the horses going at a rapid rate of speed through the crowded street with a marvelous skill and dexterity. The police patrol was driven in front of the team by the order of the mayor. Its course, however, was directed by the blindfolded driver, who shouted directions to the team in front.

The course selected by the committee was so arranged that it led the driver twice past the place where the book was hidden, and one of the most remarkable parts of the test was that when the place was reached McEwen exclaimed: "I ought to stop here, but you are making me go on," and continued until he arrived there the second time. Stopping in front of the restaurant, the mind reader took the mayor's hand in his and rushed into the place, back to the rear, and uncovered the book without any apparent hesitation. Then back to the carriage and on a dead run to the Auditorium, where he proceeded to find the words before mentioned. When he finished he was nearly exhausted, but stated that he was in good condition.

"The test was perfect," said Mayor Byrne, after it was all over. "It was the most wonderful performance I ever had anything to do with, and I am thoroughly converted as to the science of mental telepathy and mind reading. The whole thing was absolutely on the square, and no man ever had a fairer test than did Mr. McEwen."—Chronicle, Spokane, Wash.

Recently I came across a chapter on mind reading in a book entitled "Leaves from Conjurers' Scrap Books," the author of which is Mr. H. J. Burlingame. Mr. Burlingame is an esteemed personal friend and has given me permission to publish that part of the chapter which relates to the subject of muscle reading. I feel certain it will prove of interest and it covers the whole subject very nicely.

Mind-reading began its career in Chicago. The sensation produced by it was astonishing, and it has not yet "had its day." It has not only puzzled the minds of every-day people of the world, but has also engaged the attention of scholars, scientific men, statesmen, and even crowned heads. The first person who made any display of it was J. Randall Brown. He became a monomaniac on the subject, experimenting with all his acquaintances, and informing them of the many wonderful things he could do, till they began to think he was "possessed," as some of them expressed it. Brown's first public success, and that which caused him to adopt mind-reading as a profession, was, strange to say, on a wager which he made with an old and well-known resident of Chicago. He made a bet that he could find a pin, no matter where it was concealed, stipulating only that it should be within walking distance. After considerable speculation as to where the hiding-place should be, the gentleman concealed the pin beneath one of the rugs in front of the Sherman House. Brown was blindfolded, took his friend's hand, and, after wandering about, led him directly to the spot, much to the man's surprise, as well as to the depletion of his pocket-book. Brown, feeling assured of success, now started out professionally. He made a tour of the States, creating great astonishment, and coining both notoriety and money. His success was unprecedented, but he could not stand prosperity. He fell from public notice, being physically incapacitated for a considerable time from following up his profession. About four or five years age he resumed the stage, and since then has been traveling about, giving much the same entertainment as formerly.

Washington Irving Bishop traveled with Brown for some time as assistant, and finally discovering how the trick was done was shrewd enough to go abroad where it had not yet been introduced. For a person having no credentials whatever, and no means, Bishop created a most astonishing sensation. He required an assistant, and secured the services of a bright youth named Charles Garner, who, like Bishop, was well posted in anti-spiritualistic performances. Like his employer, Garner was an assistant but a short time until he also became master of the art, taking it at once to the continent, where, under the name of Stuart Cumberland, he, too, made a great success. The public exploits of these two gentlemen are well known. Their careers have attracted the attention of many scientific men, and much speculation has been made as to the cause and effect of their tests.

The pursuit of mind-reading as a profession (such is the claim put forth) does not affect the nervous system any more than any other intellectual calling, in fact not as much. Although circulars of prominent mind-readers are, in very large part, exaggerations of the possibilities of their performance, and such as are probably beyond the power of man to accomplish, nevertheless, the work may be varied in form as indefinitely as the performer's brain is fertile of invention. The one essential condition which is to be impressed unmistakably upon those who take part in the performance, is that the person to be led to the secreted article must concentrate his mind upon the place where the article is hidden, until that place has been reached by the mind-reader and himself, and then upon the article itself. This mental concentration is required as constantly as possible to the end. If the mind-reader fails, the fault lies with the subject, for he must succeed, it is claimed, if the subject fairly complies with this single condition. There may occasionally be found an individual incapable of prolonged or even brief mental concentration, because of great trouble, loss of fortune ,or ill health. Such subjects are always to be avoided if possible, as the accomplishment of the trick with them is exceedingly improbable, if not altogether impossible.

If follows then that the *best* minds available should always be chosen. The mind-reader has then nothing to do but to establish physical contact between himself and his subject, and, after starting a motion of his body in any direction, quietly surrender himself to the involuntary muscular leading of his subject, when he will find himself led unconsciously to the proper place.

Almost any physical contact will be sufficient, although Brown's method of placing the back of the subject's hand to his forehead is probably the best, because the most impressive. When you have the back of the subject's hand to your forehead, start a swaying motion around and go in the direction you find it easiest for the subject and yourself to move; go and you will be led to the place. If you lead him in a different direction to the one he is thinking of, you will find more resistance to moving him or his hand. To be blindfolded is not essential, although helpful, because it presents the appearance of rendering the work of the mind-reader more difficult, while it really assists him in being passive to the leadings of his subject, as it shuts out from his mind all exterior detractions. The body of any and every person has always an inclination, more or less strong, in the directions of the thoughts of the mind, more especially so if the body is in motion. For instance, if you think of an object on your right, accompanying that thought will be a slight motion of the body in the same direction. Then place your mind upon some other object in the opposite direction, and over will go the body accordingly.

This natural law of mutual dependence between mind and matter—or habit of harmony of action between the brain and body, of man or beast—is, it is claimed, the whole secret of mind-reading. It follows that all the mind-reader has to do is simply to observe carefully the actions of the muscles of his subject's hand against his forehead, and follow in the direction indicated by the subject's muscles, and he will find himself led unmistakably toward the place upon which the subject's mind is concentrated. Having reached the place, the mind-reader will feel around with one hand until the secreted article is found, and as soon as his hand touches it—although he has no previous knowledge of its nature—he will recognize it instinctively, for the subject has unconsciously imparted such information by the relaxation of his muscles. As the mind is indivisible; or, in other words, as it is impossible for a person's mind to be in two places at the same time, it is plainly to be seen that if the subject honestly concentrates his mind upon the article hidden, he cannot discover the fact that he is leading the so-called mind-reader, instead of being led himself. It is obvious from the foregoing explanation, that instead of the mind-reader being the operator and leading the subject, as is generally supposed, he is himself led by the subject: hence, the mind-reader is the subject, and the subject the operator. To sum it all up, the mind-reader "must follow the least resistance."

The tricks of mind-reading are too numerous and varied to be mentioned in this connection, but we will give the leading ones: (1) The finding of a concealed article, usually

a pin. (2) The finding of a person thought of. (3) The imaginary murder; a number of knives are laid on the table, and are considered instruments of death. Any person selects any one of the knives, and with it kills, in his mind, one of the audience; then conceals the knife and the body, the latter imaginary of course. The mind-reader first finds the murderer, then the knife, then the party supposed to have been killed, and whether it was a thrust or a slash, then the place where the body was to be concealed. (4) The love-token, very popular with the ladies. A young man thinks of a handsome lady present to whom he would present a bouquet as a token of love. The mind-reader takes the bouquet in his hands, and finds the lady, to whom he presents it. (5) The game of chess. Two gentlemen are seated at a table to play chess; one of them actually plays, the mind-reader guesses the play of the other; that is, he takes and places the men the other only thought of. A very fine experiment. (6) The living picture or tableau. Several ladies and gentlemen form a tableau, all in different or grotesque positions, and then resume their seats. The mind-reader finds each person in the order they were called, and places each one in the same position they were before, forming the tableau perfectly. (7) The finding any number thought of, usually of a bank-note. The mind-reader holds in his right hand a piece of chalk, and the person who knows the number places his or her right hand on the right hand of the mind-reader, thinks first of the first number or figure of the series, and the mind-reader writes thus the first figure on the blackboard, and so on till the full number is written. The hand of the mind-reader is guided entirely by the hand of the subject. (8) Drawing. A painter thinks of an animal, and the mind-reader draws an outline of the same. The principal is the same as writing a number thought of. (9) To find things placed on a table or to select a small object from a large number of objects. The mind-reader places the finger tips of the left hand of the subject on the finger tips of his right hand, moves them thus connected to and fro over the articles. The mind-reader can be blind-folded. When the hand is over the article thought of, the mind-reader feels a strong pulsation in the finger tips of the subject, and this is always a proof that the article is the one thought of.

These are, generally, the first "tests" used by beginners. Of course there are many others, such as the tracing of a route on a map, the driving of a pair of horses to find an article, the spelling of names, all depending on the ingenuity of the mind-reader in devising them. In all cases some kind of contact between the operator and the subject must exist. The connection by a wire is quite sufficient in many "tests" for an expert, it is declared, but does not prove satisfactory to a beginner. The statement which is sometimes made that mind-reading can be used in detecting crime, is, of course, preposterous, even though there is in "mind transference" all that has been claimed; for where is there a criminal that will comply with the required conditions? It has been suggested that mesmerism has something to do with mind-reading; and even some "second-sight" artists in the United States bill themselves as mind-readers.

Brown, the originator of mind-reading, has had many imitators. Few of them, however, have achieved notoriety. One by the name of Seymour met with success in museums and variety theatres. He had the assurance, however, to claim that he originated mind-reading and had practiced it before Brown.

The latest "Richmond in the field" of mind-reading is Paul Alexander Johnstone, formerly of Chicago, but lately a resident of St. Paul. He shows self-possession by attempting feats tried only by those who have had considerable experience. His most notable performances have thus far been given in Chicago. First, he successfully accomplished, as he claims, the feat of driving, blindfolded so as to be wholly unable to see, through the streets from one hotel to another; then, still blindfolded, he found in a register a page thought of by a committee, finishing the "test" by writing the name. Afterwards, he gave an entertainment in Central Music Hall in that city, where he opened a combination safe which had been loaned by the proprietors of a prominent hotel. Only two persons, it is declared, knew the combination of the safe, one of them being Johnstone's subject. An account in the Chicago *Tribune*,

a short time afterwards, has this to say of Johnstone:

"If Paul Alexander Johnstone is not a fraud he is a most remarkable young man. If he is a fraud, some of the smartest people in Chicago will feel sheepish today when they know they have been deceived by a trick as transparent as the mohair hood which Dr. Charles Gatchell asserts Johnstone peered through when he made his famous trip in the downtown streets September 10.

"Dr. Gatchell is a well-known physician and is editor of the *Medical Era* of this city. He occupies the chair of the theory and practice of medicine at the University of Michigan and is a confirmed materialist. He doesn't believe in mind-reading or thought transference. It was an unlucky day for Johnstone when Dr. Gatchell got on his trail. Dr. Gatchell followed him in his trip through the streets and was confident the alleged mind-reading was fraudulent. He had no way of proving it, though, till he met Dr. G. F. Butler, a lecturer at Rush Medical College, whose office is at No. 240 Wabash avenue. Dr. Butler was a member of the committee which accompanied Johnstone, and he had his suspicions. When he had talked with Dr. Gatchell and the two doctors had experimented a little, they learned, as they think, the secret of the tricks by which Johnstone deluded the public and gathered more money in a month than most men make in a year.

"A week ago last Saturday Dr. Gatchell broke up Johnstone's performance at Central Music Hall and yesterday he showed a *Tribune* reporter how the young man from St. Paul does the trick. He did it more easily and better than Johnstone had done it, and he used neither whisky nor hysterics to help him out.

"The *Tribune* reporter and Dr. Butler composed the committee which tested Dr. Gatchell in his rooms at No. 235 Michigan avenue yesterday morning.

"'I will imagine I am Johnstone,' he said. Then he snapped his fingers and stamped and sweated just as Johnstone did. 'Put these gloves over my eyes. Now tie them tightly with this handkerchief. I want the gloves to be near the optic nerve. That's right. Higher, a little. Now try this hood on and tell me if you can see through it.'

"The hood was a double thickness of black cloth, and only a faint light came through its meshes. The reporter said he couldn't see, and the doctor, still imitating Johnstone, drew the hood over his own head.

"'Pick out a word in the *Century Magazine* and remember the page.'

"The committee chose the word 'ignorant.'

"'Now take a trip through the hall and down stairs. Remember the directions and the number of steps you take.'

"The committee went out, turned to the right a few yards, came back, went downstairs eight steps, and returned to the room.

"'Stand against that wall,' Dr. Gatchell said to the reporter. Then to Dr. Butler: 'Trace in the air the directions you took. Now the number of steps. Now the page in the magazine and the word you selected.'

"Dr. Butler did all this because he was the man who made the tracings for Johnstone. When he had finished, Dr. Gatchell seized one hand, the reporter took the other, and the three men galloped into the hall. Dr. Gatchell dragged the committee to the right, back again, down eight stairs, up eight stairs, and into the room. Then he called for whisky because Johnstone had called for it. Unlike Johnstone he didn't drink it.

"'Pencil and paper!' he shouted.

"The pencil and paper were furnished. The doctor bent over the book and ran through the pages, shouting, meantime: 'Give me air.' 'Why don't you keep your minds concentrated?' 'Whisky. No; hold on, boys, I don't want any.' When he reached the page he stopped and said: 'Your minds are off the subject. Why don't you say this is the page?'

"'It is,' said the committee. Then the doctor snapped his fingers some more and fainted once to give verisimilitude to the imitation and finally wrote a word on the paper. The word was 'ignorant.'

"The imitation had been successful. The hood had been examined as closely as it was examined by the committee at the Auditorium Hotel. Dr. Butler had made all the test conditions that have ever been enforced at Johnstone's exhibitions. Al least one of the committee never thought of the word once after the fun began; yet Dr. Gatchell had not only picked one word out of forty, but one out of 400 or 500.

"Then he sat down and laughed.

"'Would you like to know how it is done?' he said. 'Look at these two gloves. You see I fold them and place them against my eyes. That is Johnstone's first deceit. It looks like an additional safeguard against fraud, but he couldn't read a mind without it. Tie this handkerchief about my head. Tie it as tight as you can and knot it above my ears. Johnstone always tells you to tie it tight, and that seems like another safeguard. Without it he couldn't do his trick.'

"The doctor's eyes were apparently bandaged securely, the strain of the handkerchief falling on that part of the glove which rested against his contracted eyebrows. When he raised the brow, up went the bandage and the twinkling eyes peering out under the gloves saw everything in the room.

"'Now,' he said, 'look at this hood.' With a quick motion of his hands he yanked the hood apart and drew the outer cover over the reporter's head. The cloth was mohair and as transparent as the street veils women wear. The committeeman took off the mohair and tried on the outer hood. It was thick broadcloth and as difficult to see through as a board.

"'Wait,' cried the doctor. He pulled the strings that secure the hood around the neck, and lo! the front seam opened wide. That was all there was of it. The apparently supernatural feat of mind-reading became as simple as the commonest parlor trick. There was nothing occult about it. Anybody can be a P. Alexander Johnstone so long as the sideshow draws crowds and green goods are for sale.

"'I have been led to expose this trickery,' said Dr. Gatchell, 'because this man is unseating the faith of the people. Bishop was as bad but no worse than Johnstone. I am surprised that the intelligent, cynical men of the world who saw him drive through the streets and pick out the name in the register were taken in so easily. I examined this hood at Central Music Hall and found it was double. I did not have an opportunity to look for the aperture, but I am confident I have reproduced the garment he wore when I saw him. When he tested the Auditorium committee he made one of the members trace the route before he left.'

"'I did that,' said Dr. Butler, 'and I want to tell you something in connection with it. When we drove over the route first we went to Monroe street. I made a mistake when I traced and drew "two and one-half blocks north," instead of three and one-half. That threw him off, and, although I kept my mind firmly fixed on Monroe street and he claimed to read my thoughts, he turned on Adams street. That was what first made me suspicious.'

"'He watched the tracing through the aperture in the inner hood,' Dr. Gatchell continued. 'Then he made the committee trace the name and date chosen in the Grand Pacific Hotel, and he was ready. Did you notice how he drove? He stood with his back bent and his head thrust forward. He could see in the broad light of the afternoon every bit as well as you can, and you could have driven as he did. When he reached the hotel he asked to be sent to a room. He remained there alone for five minutes, and when he came down-stairs his hood was gone. He said he needed fresh air. Maybe he did, but the coincidence is strange that the office of the Grand Pacific Hotel is so dark that one cannot read in it through a mohair mask. When he had turned the leaves to the date Aug. 25, with his eyes close to the book as I held mine, he found the name J. G. Butler Jr., which had been selected for the test, and wrote it on a piece of paper.'

"'The "Jr." wasn't in my mind at all,' said Dr. Butler.

"'When he went home,' Dr. Gatchell resumed, 'he had what looked like congestion of the brain. I am satisfied from the symptoms described to me that he had nothing but hysteria and whisky—the kind of hysteria a woman gets when she wants to frighten her husband into buying a new bonnet for her: the kind of whisky they sell at the bar of the Grand Pacific Hotel. His pulse was higher. That was the whisky. My pulse is over 100 at this moment from the exercise I have taken.

"'I propose to show this man up as a trickster, and to do this I will make these offers: I will pay to him $500, or I will hand it over to a charitable institution, if he repeats the performance of Sept. 10 and lets me do the blindfolding. Or, if he will repeat the performance, I will do it after him with the same committee or forfeit to him $500. Or I will forfeit $500 if he will "read" a single word in my mind under simple test conditions. I don't

know how he opened the safe. I can only explain and repeat what I have seen him do.'

"The doctor left at the *Tribune* office a certified check for $500. Whenever Mr. Johnstone wants to make the trial, Dr. Gatchell will write a name on the back of the check and pin the check to the wall. Then, if Paul Alexander Johnstone writes the name on another piece of paper Paul Alexander can take the check and place it in his waistcoat pocket.

"A reporter tried to bring the 'mind-reader' to the *Tribune* office yesterday. Mr. Johnstone looked as healthy as a farmer's boy. When told of the test proposed his health began to fail. First he wouldn't come for money.

" 'Hundreds have offered me $1,000 bills if I could tell the number of the bills,' he said. 'I always gave the number and refused the money.'

" 'Where were these offers made?'

" 'O, I don't remember exactly, they were so frequent.'

" 'Can you name one town of the hundred?'

" 'Let me see. I think one place was Appleton, Wisconsin. No, I'm not sure of that either.'

"When it was suggested that the matter of money be waived he pleaded the absence from town of his manager, Gooding, and when that obstacle was battered down with argument he said he was too sick to work. While he talked he grew worse, and when the interview ended he looked as if he needed a doctor's care. He said Gooding had his hood and his bandages.

"Johnstone has made a good deal of money by his performances. He was patronized by the Press Club and he was taken up by the Union Club and many societies to his great pecuniary advantage. His last show was before the Union Club, and the wealthy young men of that organization were spell-bound by his phenomenal feats of mind-reading."

Mind Your Own Business.

How much trouble he avoids who does not look to see what his neighbor says or does or thinks.—*Marcus Aurelius.*

LOS ANGELES, CAL.

SUGGESTION is the best magazine of them all. Sucess to the science and yourself. F. H. LAWRENCE.

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